

BANNER OF LIGHT.

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The Spiritual Rostrum.

OUR PLACE AMONG THE RELIGIONS OF THE WORLD.

An Inspirational Discourse delivered before the Boston Spiritual Temple Society—Meeting in Berkeley Hall—through the Medium Instrumentality of
MRS. R. S. LILLIE.

Reported for the Banner of Light by Mrs. M. C. Talmage.]

Our thought this morning will dwell upon these words: "Our Place Among the Religions of the World." I know that some are ready to say that Spiritualism is not a religion. This is because they have become satiated with what has been given them in its name in the past, in which so much of error has been embodied. They have been compelled to accept, so much that is erroneous that the mind has, at last, determined to cut loose therefrom.

We must look at the facts just as they are. One of the most important of these is that man, by nature, is inclined toward religion. That he has been so in the past, history abundantly proves. That he is so in the present, earth's numberless systems of religion fully demonstrate. Since he is by nature a religious being, he is by nature a spiritual being, allied therefore to the infinite, eternal soul of all things. As such, permanent in his essence and substance, his thought must necessarily dwell upon the permanent and abiding. That leads him always to the consideration of a future state of being.

This state of existence is fleeting for all of us. Those who live to attain a hundred years of age upon this earthly plane are looked upon as marvels. People will often go a long distance to see a human being who has battled with the storms of earthly life for such a length of time. In the traditional history of mankind, written upon pages deemed sacred, we are told that man, at one time, attained the age of five, six, seven, eight hundred years, and that he has gradually lost his power of life upon this plane of being; but evidence of this remarkable longevity of the human race is nowhere to be found; therefore we class this extraordinary story with many of the myths of the past, the outgrowth of man's imperfect development. Further on we read that the measure of man's life is three-score years and ten. In reality we know that very few of the human beings who are born attain even that age, a vast proportion passing away even in infancy. So there is something upon this mortal plane of being with which we must ever contend, something that weighs upon our lives with mighty power. This something is the struggle of the spirit with matter, and through matter, to express its higher and better self, which has not as yet found a perfect condition for its higher expression. This we know to-day is because our earth is young. We used to think it was old, but we know now that it has not yet attained its majority. When it has attained to this we shall see man possessed of such mastery over matter as will enable him, in a great measure, to control the length of his sojourn here, and bid defiance to the approach of death, save as it approaches him as an obedient servant to unlock the doors of the tomb, his body, after it has served the purpose of the soul, and give him emancipation.

As we find ourselves possessed of a higher nature which we call soul-nature, we find ourselves akin to the life-force, or power, which men have always worshiped in one form or another as God. We find ourselves akin to this, inheriting qualities which make us children of the living God and heirs of eternal life—life reaching out beyond that change which man has so dreaded in the past, that change of which he has known so little, save to feel the terror of its power. We find ourselves, by the power of soul within us, akin to the eternal property, or substance of life. Now, we call this God. I know no better name for it. The embodiment of this life-power, which we believe to be eternal in substance and essence, is all that I know of God, and it is God to me wherever I behold it: in the face of man, in the budding flower, in the world you live upon, in the higher spheres of being, in the immensity of space filled with worlds, peopled with forms of life corresponding to the conditions that have evolved them.

When we take this fact into consideration, we realize the magnitude of this universe of which we are parts, and realize as well how

small we are in comparison with the infinite whole, yet we are parts of the eternal essence of life, and we find ourselves moving on in the eternal round of change which attends the evolution of spirit through matter. That man is such a creature, that he is possessed of this kinship with the eternal essence of power, this soul of life that cannot die, has been the cause of all religions; and all there is of error in any religious system is there because man, as a spirit, cannot yet see clearly through this veil of the material in which he is still enveloped. These errors exist because he is undeveloped and imperfect; because the higher chambers of his brain are not yet taken possession of by the higher forms of thought, which will enable him to walk with God as some have done in the ages of the past when following their highest inspiration. It may have been Mahomet in the desert, the Buddha in the palm groves of India, or one of the latter-day saints—it is one and the same thing. A man, in his higher condition, walks in the higher and nobler law of life, and what is this but walking with God?

The great founders of all religious systems gave expression to what was within them, and those expressions, as they are accepted, mark the stepping-stones of man's advancement. This degree of unfoldment is indicated by his ideas of what God is, what life is, what are the attributes of God, and what is demanded of the child of earth. To-day we find men teaching that God is a God of anger; that in creating things he makes mistakes; that he regrets these mistakes, and vainly looks about for means to remedy them. So great is his anger toward the children of his own creation, they may not even implore his forgiveness save through a mediator. Through the mercy and kindness of this mediator we may approach the great frowning Deity so as to find forgiveness for sins we have never committed, and for wrongs we never meant to do, and which, if the organization he has given us impelled us to do it only proves that we have been victims of his own divine mistakes.

Contrast with this the teaching of Spiritualism in its thought of that eternal power of life which we call God, which says that there are no mistakes in this universe, that everything is growing upward to a higher standard. As well may we expect the tiny bud of the springtime to present unto autumn's ripened fruitage as to expect perfection in man's development in this early age of the world. Man is a creature governed by laws universal, which govern all forms of matter. He is a creature of growth, and by and through the growth of these outer conditions, these outer expressions, does he become capable of expressing the soul within; just as these flowers are what they are to-day, because the tiny life-germ within the seed found outer conditions that permitted it to expand, and finally to express itself in the forms of beauty you see before you. It took time to do this, and time, time long enough will accomplish all things.

Thus, through all the ages of the past we find in man the tiny soul of being wrapped up in germinal conditions within the outer forms of matter. It was infused with the eternal principle of life, but it has taken God's ages, nature's ages, to bring it even to its present degree of unfoldment. But it is budding, it is blooming, it is promising a rich harvest for the future. Something of what this harvest is to be, is already beginning to be shown in the higher and nobler specimens of humanity, the gifted ones of earth, as they are called. These more perfected blossoms upon the tree of life are only specimens of what the others are to be, when all the time, all the conditions necessary for their development, have been given them.

Thus, then, we take our place as the first religion of the earth to answer the all-important question, "What are we after death?" While preceding religious systems (some of them) have taught faith and hope, we have taught what is better than faith and brighter than hope, assurance. We offer positive assurance that life is continuous, that individuality is preserved; we offer it from the testimony of thousands who have traveled across the dark valley, have passed over the silent stream called death and returned again; having preserved identity, individuality, personality; returned to bring tidings of that country from which it is often said, "no traveler returns." Job did not know of it; David did not sing of it; Solomon scarcely dreamed of it. No religious system of the past or present can compare with ours, answering, as it does, to the deepest nature of man, reaching as high as the highest heaven, as low as the lowest hell; lifting souls from even the lowest condition and teaching them that they may finally aspire to the highest. Our religion teaches us that we are all children of the living God—none reprobate, none castaways.

This is the Christian Sabbath. How blue the heavens and how bright the sunshine! How glad the songs of rejoicing that are pealing forth to-day! And what is the refrain? It is "Christ is risen." Now we can tell you that your loved ones are risen also. We have come to tell you that your mother, your father, your sister, your brother, your child, your friend, have risen as well, and because they live you shall live also. We have come to tell you that life is so victorious over death that not alone is Joseph's tomb in far-away Palestine broken and rent asunder, but every tomb in every land has given up its dead; that there are no dead—that all are living. Is not that cause for rejoicing?

Christianity says, If you accept "the plan of salvation," if you believe all these dogmas, you shall have part in the resurrection of life; but if your reason prevents your believing them, then will your resurrection be a resurrection

to death eternal. Now, friends, there are no such discordant notes as those in our Easter music. Our heaven-inspired harmonies proclaim that all are risen, that all have life eternal by virtue of their divine inheritance as children of life, that there is no power in the universe that can rob them of this life. They sing that death is only a change that leads on and on, through the passage-ways of life eternal. Then may we not call our philosophy, our science of life, a religion? Does it not appeal to all that is highest and best in the nature of man, and provide means for its development? Oh! yes, it is a religion, and one that has come to correct the errors of old systems of theology. This is the work of Spiritualism to-day.

Now, some one may say, if this is true, I shall know it sometime. What difference does it make about my finding it out now? It makes all the difference between truth and error, and that is infinite. It makes all the difference it would make to your child if you allowed him to spend his childhood and youth in accumulating a stock of erroneous statements and opinions, which he would be obliged to unlearn before he could begin the career of his manhood. Human life is full of meaning. In it I see the embodiment of a purpose. We are here to accomplish something—there is something for us to do. We are not here to sit, idle with folded hands. What is the purpose of life? I answer, briefly, the unfoldment of the higher powers of the soul. If you are not better thinkers, better doers than you were one week ago, then that week has been wasted. And we must remember that what a soul does not accomplish in one pilgrimage, it will be compelled to in another. Some one says, "That is re-incarnation." Call it what you like, I call it eternal truth. What the soul does not accomplish for its needs in one earthly pilgrimage it will in another. That is why, unseen, I am here before you this morning, giving expression to my thought through the physical organism of another. Had I accomplished all my soul's mission, as far as earth is concerned, I should now be in the sphere of souls arisen that do not come in contact with your earth's atmosphere. What I did not accomplish in life yesterday, I am laboring hard to accomplish to-day.

Spiritualism has come to you to-day because bibles are not complete. Living pages are to be written in them penned by those who, in the ages of the past, have failed to express through the material world the higher, better soul-nature of man. Spiritualism is here because the grosser, baser forms of true religion have been embodied in these systems; because erroneous theological dogmas have taken the place of the spirituality that was found in the church in its early ages. "The gifts of the spirit," enjoined by the apostle in those early days, have been forgotten by the Church, until the Pentecost of the past is known no more among them until the tongues of fire which rested upon those who spoke as the spirit gave them utterance are forgotten. Spiritualism, nineteen hundred years ago, had power over the people. When kings and emperors began to try to manipulate this power, to institute their orders of priesthood upon it, it fled from their selfish grasp, leaving only the dead body of material forms and observances. Spiritualism has come to infuse life into the dead religions of the world. It is going to change and fashion them until much of what now is will necessarily be swept away for something stronger, higher, better, to come in. It has come like one of old, who said: "I come not to bring peace on earth, but a sword." This has been the power of truth from that day to this. Whoever speaks forcibly, truthfully against the prevailing customs of the times, is a disturber of the peace. Spiritualism has come with the sword of truth in its hand, and it will cut its way through the dark ranks of error and superstition, and show you the "king's highway" whereon, at last, all souls shall safely walk.

With every soul saved, with every child born a member of the church of the future—as they are going to be—there will be a universal church of humanity which will recognize the divinity in man. Every child of earth will know he is also a child of the living God, destined to live forevermore. Spiritualism has come like a John the Baptist in the wilderness of ignorance and error, to declare the kingdom of heaven that is at hand. It has come as the torch-bearer of the nineteenth century, lighting the gloom of the grave with the glory of immortality. Some will say, "This is the egotism of the despicable body of Spiritualists. They are possessed of a devil, they are ruled by the Prince of Devils." Just so they said of the torch-bearers of the past, whom they persecuted even unto death. Spiritualism has come to lay the cornerstone of edifices where thought, intelligence, poetry, music, art, shall be promoted and elevated, not for selfish purposes, not for the uplifting of a single branch of religion, but for all humanity. This is what it has come for, the uplifting of all that is grand, noble and beautiful in human life. It has come to make us feel that every child of earth is our brother or our sister, that we all belong to the same family. You look out upon the human races, you see men as black as night, and low down in the scale of intelligence. You call them savage, and so they are, and yet they are your younger brothers, and by-and-by, by means of the divine possibilities wrapped up in the soul-germ, they are going to be all that you are; yes, and much more, when they have had time enough. By-and-by you can extend to them the hand of fellowship and not be ashamed. If you think this is not so, when you are a few million years older than you are now I will meet you somewhere and say, as we

(Continued on third page.)

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light.

BY MRS. EMMA MINER.

CHAPTER VI. VOICES.

Doris proceeded to her room, followed by Miss Shallot. That worthy lady began a long lecture on the sin of disobedience, her ingratitude to Mrs. Mason, and the deceitfulness and wickedness of her sinful heart.

Her ears were almost deaf to it. She could only think of her disappointment. No more letters to Morris! No more pleasant calls at Mrs. Carroll's with Aunt Amelia! Her dear aunt in disgrace because of helping and befriending her! Oh! where and when would it all end? Had she really been wicked? She would not really have done wrong, knowing it to be wrong; but she could not feel that she had done wrong.

Her sensitive ears could no longer bear the harsh, cruel words falling from Miss Shallot's lips. She turned her pale face toward her, and with a piteous mixture of defiance and despair, exclaimed:

"Miss Shallot! I don't care what you say or do to me. I don't care what grandma does now. She has done her very worst; but I will not forget my brother, and the very day I am free I will leave this house to find him, if I have to beg a shelter from the street!"

But had Mrs. Mason "done her very worst"? Doris was spared the thought of the new trouble about to come to her.

The week passed, and when Sunday came Mrs. Mason was too ill to attend church. Miss Shallot remained at home to wait upon her, and as a consequence Doris was kept at home. Mr. Brooks called twice, but she was not allowed to see him.

Miss Parker had informed Mrs. Carroll of what had occurred, and Dr. Carroll had informed Mr. Brooks. He wished very much to see Doris, for he felt that she needed comforting words.

The second week passed before Mrs. Mason was able to go out, and then Doris walked quietly beside her to church.

Mrs. Mason always went early to the service, and Doris, sitting there, wondered if she were really the same girl who had been so happy a few weeks before.

The organ sounded a low, tremulous strain. Doris did not know what was being played, but it was soothing and comforting. And then a clear, sweet voice sang:

"He, watching over Israel,
Slumbers not nor sleeps."

Again and again was the sweet strain repeated, until its music flowed over and into her soul, a tide of assurance, of protection and comfort. She could not restrain her tears, but wept silently behind her handkerchief.

Mr. Brooks, catching an inspiration from the sacred melody, prayed earnestly for the wandering ones of earth, and for those who were faithful to memories of them. For many days the sweet strains echoed in her ears.

She missed Miss Parker's companionship. She only saw her occasionally, except at the table, but it was a comfort to her to know that she was under the same roof.

The holidays were over. "Merry Christmas" and "Happy New Year" had not meant much to Doris. The annual church fair had become a matter of the past, and Mrs. Mason seated herself one day to find herself quite at leisure. She was wearing a dress she had not worn for some weeks. Feeling an unusual weight in the pocket, she put in her hand and drew out the package taken from Doris's desk.

She began to examine the little package of messages. Some were jotted down by Doris as she obtained them, letter by letter, from the table, and some were written by Lydia. Mrs. Mason could not understand the frequent occurrence of the name of "Mary Mason Stuart."

"Just as if she were living," she mused. "I think I will ask Doris to explain this. I ought to have attended to it before."

As Miss Parker's name occurred several times she sent for her also.

Miss Shallot was already seated by Mrs. Mason, her hands crossed stiffly in her lap, and the expression on her face which she always wore when she was not shrinking from her duty.

Doris glanced apprehensively at Mrs. Mason, wondering what she had been doing now.

Miss Parker saw the little package of messages, and braced herself for the contest.

"We have found some strange writings among those papers in your desk, Doris, and, as they were in your possession, I wish to question you about them. They are dated, and I will begin with the first one." She adjusted her glasses, and slowly, and with an emphasis that struck home to Doris's sensitive heart-strings, read the message.

"Dear child: Believe I am really your mother. Write to Morris. Tell Amelia to be sure to keep a hold on Lydia, for through her I can accomplish my purpose. Mary Mason Stuart."

"Will you explain this, Doris?" There was a moment's silence. Doris's heart fluttered, and she grew pale. Miss Parker's voice broke the stillness.

"Sarah, you have asked Doris to explain, but I think it belongs to me to do it. If it had not

been for me she probably wouldn't have had it."

"Very well. I desire you should inform me in every particular. I can rely upon your word, although I cannot upon your judgment," and she turned her severe gaze from Doris to her sister.

Doris, impelled by sympathy for her aunt, arose, went over and sat down by her, clasping one of her hands closely. Miss Parker pulled vigorously at her cap-strings, and began:

"I declare, I hardly know where to begin; but do you remember Doris's speaking to you about some raps she heard on her table?"

"Yes; but I dismissed the thought as an idle fancy."

"When she spoke to me about it I told her I guessed we had better inquire into it. So one night, when the rapping was going on, I went in there. Now you know what I believe about spirits making noises. I had a strong idea it might be that; so I told Doris to get paper and pencil. I called over the alphabet slowly, and when I came to each of those letters there came a rap on the table, and Doris wrote the letter down, and finally we got that message."

Mrs. Mason rose from her chair in her excitement and held out the paper at arm's length.

"Amelia Randolph Parker! Do you mean to say that you believe that message came from my daughter?"

"I really do believe it." When Miss Parker spoke in that tone there was no room for argument. Mrs. Mason re-seated herself, and again began to scan the paper.

"Lydia; who is Lydia?" she asked.

"Her name is Lydia Moore. She is a girl we found in the block where we went to see Hugh. She was poor, and needed something done for her, so I was interested in her."

"Go to Mrs. Carroll," quoted Mrs. Mason, reading the next paper. "What does that mean?"

"I wanted to know what to do with Lydia, so we sat down to the table to find out. Mary told me to 'go to Mrs. Carroll,' and I did. She took the girl, and gave her a good home, and she is doing well."

"And what are these other writings? These are not in Doris's hand."

"Well, we found that Lydia was a writing medium; that is, she would write messages, instead of getting them from a table by raps. All those she got for Doris we kept."

"Did you make a practice of this work when you went to Mrs. Carroll's?"

"Generally we did."

"Have you and Doris made a practice of using a table for this purpose here?"

"We have when we could get a chance."

There was a little pause.

"Sarah," said Miss Parker, "if you would only consent to lay aside your prejudices, and investigate a little with us, I am sure you would be convinced there was something in it."

Mrs. Mason drew herself up sternly.

"I don't know anything about it, and I don't want to know! It is the work of the devil!"

"Then I just wish the devil would get a few more girls out of such dens, and put them in good homes. I think it is a pretty good business!"

Mrs. Mason did not know what to say, so she was silent. She folded the papers together without other questioning, and said:

"I must take some step in regard to this matter, and will tell you my decision very soon."

Miss Parker and Doris walked out hand in hand, while Miss Shallot remained behind to confer with Mrs. Mason. Doris seized the opportunity to go into Miss Parker's room.

"You poor, dear auntie! How good you were to take all that off my shoulders! But, oh! grandma is going to do something dreadful. I know she is! And she couldn't think of anything bad enough just then, so she had to take time for it! Oh, what shall we do?" Doris walked the floor excitedly.

"Doris," said Miss Parker, speaking gravely, "if you were to go to your grandma and tell her that you would give up all this writing and sitting at the table, would never have anything more to do with it, she would forgive us, and it would all pass over. What do you think about it?"

Doris turned slowly toward her.

"What! Give up believing it is really my own dear mother? Never to try to hear from her again? Auntie, I don't want to do it! I can't do it!" There was not a waver in Doris's voice. It was decisive.

"Nor I, either. I only said it to see how you would stand when it comes to the last; for, depend upon it, Doris, something hard will come of it." She laid her hands on Doris's shoulder as she spoke. "Now, remember, if your grandmother takes from you every friend you have in this wide world, she cannot take from you the companionship of the angel-world. Try to do right, and you can never be wholly unhappy."

"I will remember, auntie," said Doris, soberly.

A week passed without mention of the subject. Miss Parker knew it was not at rest. Her

c | quite sure it deserv—". *Wife* (hysterically)—"O
but it said—'t was—for the best specimen—o' concret
—*Time*.

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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.
When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
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Before the coming light of Truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Meeting of the American Board.

The American Board—the "A. B. C. F. M."—has been in annual session at Cleveland, O., its previous session being held at Springfield, Mass. It was well attended, as the reports state, and the opening address was made by Rev. Dr. Storrs, of Brooklyn, N. Y., the President chosen last year. The Home Secretary, Rev. Dr. Alden, recommended an increase of contributions of \$150,000 for the coming year, making a total of \$750,000. A writer in the Boston Transcript, signing himself "An Orthodox Congregationalist," states that the anxiety has been great to know what the American Board would do. He admitted that nothing was expected to be done with reference to the questions which have been agitating the denomination for the past two years, the conservatives, or hold-fasts, being determined that those questions should not be presented, or, if presented, should be thrust aside without discussion. The liberals did not appear to be present in such strength as at Springfield. Nevertheless, he did not infer from this fact that this policy of the majority was going to silence the minority or circumscribe their influence. The minority is too powerful, both in numbers and character, to be silenced in such a way.

This aggressive orthodox writer asserts that if the liberal minority are not heard at Cleveland, they will be pretty sure to be heard at home. He pronounces the advocates of the liberal policy in the denomination in sending out missionaries, to be among the ablest and most devoted laymen and ministers in the denomination, as may readily be ascertained from the action of the numerous councils for ordaining and installing clergymen during the last year. The conservatives, he says, have made some most persistent attempts to prevent the induction into office of those who are known to be sound in the essentials of the Orthodox faith, but who are known to be liberal on some minor points. In almost, if not every, case these attempts have failed. In the latitude and neighborhood of Boston, he declares it would be difficult to organize a council of any church which would reject a liberal man who sought ordination.

He further asserts that it is most emphatically true that the reform in the denomination has made rapid advance, and that it will continue to advance in the future. He says there is not the slightest indication of a retrograde movement. The gross injustice done some of the most devoted young men who have ever presented themselves to the prudential committee of the Board for missionary fields, he says, cannot be forgotten; and until that stain is wiped out will the Board, he predicts, have the place it once had in the affections of a large proportion of the church. "Broad Christian men of this day"—is his language—"will not long tolerate a corporation which has no close alliance with the churches, and which perpetuates its own existence. The Board does not represent the churches, and the latter have no voice nor vote in the election of new members or officers; neither have they a vote on any measure which may be proposed. The people attend the meetings, listen to reports or speeches, and when the time comes to vote, the president turns his back on the audience, and the few men on the platform composing the close corporation settle all matters of policy and finance."

In the same direction a forceful editorial in the Boston Advertiser, entitled "Why They Do Not Go," asserts that "the liberal members" of this old-time association received at Springfield "what is equivalent to a notice to quit," and the advocates of "the invariably decisive nature of this present, earthly probation" took the reins in their hands, thus causing it "to be very clear that the American Board, which is a close corporation and entirely independent of the denomination, has decided that it will hereafter act as the agent of a fragment only of that denomination."

Well may he ask—"How is this for a Christian organization?" And well may he exclaim in indignant derision—"Taxation without representation!" He says the churches "find the

shews of war, but have absolutely no power to select the officers or manage the campaign. The Home Secretary can sit in his chair at the Missionary House and select or reject applicants for missionary work, subject only to the action of the prudential committee of the close corporation. He may become obnoxious by his course to a large proportion of the churches, but the latter have no remedy."

This is evidently no overdrawn picture. That there is an irrepressible conflict going on in the great body of Congregationalists, is too obvious a fact to admit of denial. And it is no less obvious, or if not obvious it is true, that this conflict is waged over the inevitable expansion of views of a creedal nature which is the result of a larger knowledge and an extending human sympathy. To think of keeping the affections of men in the iron strait-jacket of rigid old Calvinism forever, is as preposterous as anything well can be in the face of advancing civilization and the consequent fraternization of the human race.

The Next Step.

The Sioux Commission having practically failed, according to last advices seventy-two chiefs were on their way to Washington to confer with the President regarding the proposed treaty. Among them were named Sitting Bull, Mad Bear, John Grass, Big Head, White Swan, Charger, Little Ghost, Medicine Bow, Iron Nation, Big Mane, Swift Bear, Two Strike, American Horse, Capt. Sword and Wazee. Red Cloud is put down only as "probable."

John Grass, it is reported, stands ready to guarantee that every Indian on the reservation, including himself and all the chiefs, shall sign the treaty if the government will pay them \$1 per acre for the 11,000,000 acres of land, but himself and his followers positively refuse to come to terms at fifty cents an acre. He also stipulates that the \$11,000,000 from the sale of the land shall be immediately deposited to their credit. They want this money to be used as a perpetual fund to help them toward civilization. They believe this is the last treaty the government will ever make with the Indians, and therefore they desire that it shall—if the land must go—be productive of some solid financial backing for the Sioux nation in the future. The treaty as heretofore offered the Sioux has for its central feature the allotment of land in severalty to the individual members of the tribe, from which they are to derive their future support; while at the same time the tribe is to sell to the government all the rest of their lands, after the allotment is completed, for fifty cents an acre, the amount thus obtained to be held for the benefit of the Sioux nation. The lands thus sold to the government are to be resold by the latter to settlers. The amount of land estimated to be left after allotment is some eleven millions of acres. The money they would receive from such sale would therefore, according to the terms of settlement proposed by the government, amount to but five and one-half million dollars.

The assumption put forward by the whites who favor this plan of allotment and sale—and it is nothing but an assumption—is that the best lands will of course be included in the allotment, while the lands sold to the government will be the poorest. Those who know anything at all about past dealings with the Indians by our government do not need to be told, however, that this is pure fiction! Unless human nature as generally known has undergone a very great modification, amounting to a radical change, it is preposterous to expect that any treaty that is likely to be proposed to the Indians in which their lands are at stake will either execute itself or be allowed to be executed in so simply just and honest a manner. And that the Sioux Indians comprehended without being prompted, the instant the present treaty was proposed to them. Three men formed the commission appointed to go and try to induce them to accept its terms. The Chairman was Capt. Pratt, the head of the Indian school at Carlisle; Judge Wright, of Tennessee; and Rev. Mr. Cleveland of Dakota. Nothing could look on its face more plausible, both as it regards proposal and personnel. But the Indians opposed the whole thing from the moment it was laid before them. And they stand out against it to the time of sending their chiefs as their representatives to Washington.

They are disinclined above all else to entertain the allotment proposal, being resolutely bent on maintaining their tribal existence.

They do not personally want land in severalty, because they are not ready for it. It lets in all the light needed to illuminate the subject and bring out its full meaning, when a local contemporary drops the remark, after a statement of the case, that upon coming to Washington "the Sioux will probably be brought to see the necessity of consenting to allotment in severalty," as is always the case with so-called Indian treaties, the agreement and acceptance on the part of the Indians being invariably under practical compulsion. And this is the crown and summit of boasted civilization!

Light Breaking at Harvard.

In his analytic and organizing treatise—"The Science of Thought"—Professor C. Carroll Everett of Harvard University makes reference, in the chapter entitled Dynamic Induction, to the phenomena included in the definition of Spiritualism, in the following language. He is endeavoring to eliminate all the possible results of chance from the calculation in inductive reasoning, and illustrates the difficulty by reference to "phenomena, the nature of which is not yet settled in the minds of men generally, though a belief in their being the expression of some heretofore unrecognized agent has been slowly gaining ground."

The phenomena referred to, continues Prof. Everett, "are those which come under the general heads of animal magnetism, clairvoyance and the like. In these, supposing them to be what they appear, the effects are produced by some force, or forces, which it is impossible for most to control, and therefore nearly all the experiments made miscellaneously must be failures." The Seybert Commission is specially invited to take notice. Instantly what frequently happens in the case of striking dreams, Prof. Everett admits that "sometimes a person may be drawn into sympathy with some distant friend, or may, while sleeping in the ordinary way, fall spontaneously into the deeper sleep of the magnetic, or clairvoyant state. Thus it is," he observes, "with all those occult sympathies which spring to light very rarely, but then in so striking a manner as to forbid the possibility of considering them merely accidental coincidences. The same," he adds, "is more strikingly true in cases in which the person who may be examining them exercises, by his very presence, a negative and hindering influence. Not only can his own experiments never succeed, but his very presence

hinders the success of others. All such phenomena must be studied with peculiar care. Nothing is more remarkable than the fact that phenomena, apparently authenticated as those under consideration, should be disbelieved by many."

Professor Everett is compelled in reason to add that "the student and thinker who would enlarge the boundaries of human knowledge has, in such phenomena, a vast and comparatively unexplored field of research. And in spite of the difficulties attending such research, he acknowledges that discoveries in this field 'would do more than almost anything else to shed light upon the most interesting facts and relations of our nature.'"

"Lost Volition."

Words are very convenient things, so to speak, for parrying and modifying the significance of facts, as well as for concealing thoughts. It is again illustrated in an almost unconscious, and therefore innocent, way in the account of what happened recently in one of the revival meetings conducted by the "boy preacher," Rev. Mr. Harris, in the old John-Street Methodist church in New York. The account states that the pastor, Rev. Mr. Bowditch, was approaching the end of his morning sermon from the pulpit, when he suddenly threw up his arms, tottered back from the pulpit desk, and fell seemingly unconscious into his chair. He recovered sufficiently in a few moments to be helped into his study, where for the space of three or four hours he rested in the grasp of what was called "the mysterious power," unable to lift a hand, but feeling "a delightful sensation of rest and peace and joyfulness."

He subsequently stated, in explanation, that he had been simply overcome by the Divine Spirit, of whose power he had been speaking. He had at no time lost consciousness, but while he felt a supernatural increase of spiritual and mental strength, he had temporarily lost volition. The world, he said, would scoff and fail to understand, but there were those, and many, too, who would be able to comprehend the incident, and would not be made sad. The substance of it all simply is, that the Rev. Mr. Bowditch was on the eve of becoming entranced, and from apprehension of the consequences professionally made a resolute effort (in which he so far succeeded) to break away from the influence which was operating upon him, and tottered back from the desk at which he was speaking. The old-time Methodists were wont to hold "the power" in high esteem, and this was neither more nor less than spiritual influence. The Methodists of to-day, however, scoff at and deride it, in public at least, whatever they may think of it privately. Dr. Bowditch is evidently a subject of this "power," in other words an inspirational medium, and in the instance recorded above just escaped from being entranced. How loyal can a minister claim to be to spiritual truth and power, who, for any reason, is afraid to confess its control when it would clearly work the largest good.

The Great Eastern Steamship.

This huge vessel, which at the time of its building was meant to eclipse all other vessels, was beached recently near Liverpool, where she is to be broken up. The ship was originally intended for the Indian and Australian route by the Cape of Good Hope; but except for the laying of the Atlantic cable she has practically been of no service to her owners. Just now it is in order to remark that when Cyrus W. Field first started the idea that it was feasible to lay a telegraph cable across the Atlantic and get capitalists to invest with himself in the enterprise—accounts of which we had perused at the time in the newspapers—we paid a visit to Mrs. Munson, an excellent trance medium, who was located in Lagrange Place, Boston. After having had some conversation with her upon the subject of laying the cable, in which she gave it as her opinion that such an enterprise would never prove a success, she was entranced by a spirit giving the name of FRANKLIN, who said he was with other intelligences deeply interested in the matter, and declared—contrary to the medium's opinion—that although the first attempt would prove a failure, success would eventually be attained, as those in spirit-life who had inaugurated the project a long time ago, had fully prepared for all earthly contingencies—the building of the steamship Great Eastern herself having been brought about expressly for the purpose of laying the cable at last. The result is before the world to-day. The mammoth ship was launched Sept. 18, 1859, and the cable was successfully laid by her. And this was not all her good work in that direction: Between 1869 and 1874 the Great Eastern successfully laid some of the most important of the other telegraphic cables across the Atlantic; also cables in the Mediterranean, in the Red Sea, across the Indian Ocean, across the equator from Europe to Brazil, etc.

Mesmerizing Insects.

A Florentine correspondent of the London Medium writes that he has been experimenting with butterflies as subjects of his mesmerism. Selecting one who was at the moment going rapidly from flower to flower, he extended his hand toward it. The effect was to retain the butterfly in close proximity to himself, manifesting no inclination to retreat. After a time, feeling as he thought that some effect had been produced, he arose from his seat and approached it, when, to his astonishment, the butterfly actually allowed him to touch it, and only flew away to another flower when he removed his hand. He tried the experiment three times, and always with the same success.

This experiment is easily tried with the common house-fly. If a fly alights on a window glass, place your hand on the glass, with the back of the hand resting against it, and the fingers pointing directly toward the fly; then move them rapidly downward several times without touching the fly, and the effect will soon show itself in its benumbed and almost helpless condition. We once tried the same experiment on a large gray squirrel, put him to sleep, lifted him out of the cage, and kept him in that condition for several minutes.

A great many professed Christians, says a correspondent, are evidently stealing into Spiritualism—knowing it to be true—by endorsing the "Christian Scientists" doctrine, as they are afraid to let it be known that they believe in Spiritualism. We are glad they are seeking the truth, even if they are doing it under a mask. But "faith without works is dead," the good book says; and that sort of faith—alleged cures made by simply looking at a patient—has caused several premature deaths already; that is, if the daily newspapers tell the truth, and no doubt they do, sometimes.

Death Painless, Because Natural.

One by one scientific writers are coming to endorse—without knowing it, frequently—the statements made by Spiritualist mediums, at the prompting of their guides. One would naturally suppose that testimony, as to the painlessness or its opposite of the act of leaving the mortal form, which comes directly from those who have personally experienced the final transition, and are now exorcised intelligence, would be received without question, especially by the church—science having a leaning toward agnosticism in matters "supernatural." But this evidence of returning spirits is always to the effect that the act of death is as natural as that of falling asleep, and thus materially detracts from the awe and painful solemnity with which the ministry, for their own private ends, have endeavored in the past to surround what they prefer to call: "The Last Great Change." They therefore will have none of it.

Science, however, comes frequently to the rescue, in this modern day, and all unconsciously it may be, seconds this declaration of manifesting spirits that the act of dying is absolutely free from suffering—insensibility to mortal pain always preceding it.

A writer in *The Forum* for October says—and beyond power of contravention—that "any anguish that may attend mortal illness ceases before the close, as thousands who have recovered, after hope had been surrendered, have borne witness. Sudden and violent death, shocking to the senses, may not be, probably is not, painful to the victim. Drowning, hanging, freezing, shooting, falling from a height, poisoning of many kinds, beget stupor or numbness of the nerves, which is incompatible with sensation. Persons who have met with such accidents, and survived them, testify to this. Records to the effect are numberless."

It Still Lives!

We spoke last week of the Spiritualist Convention held in Barcelona, Spain, in September. There is a peculiar significance in the fact of that city being the scene of this convocation, since but little over a quarter of a century ago its inhabitants were called upon to witness a gathering on its Esplanade of an entirely different character. Our Paris correspondent, Henry Lacroix (an interesting letter from whose pen will be found on our second page), forwards us a photograph bearing on the particular episode to which we refer. It represents the public square, with a small grove of trees in the left, and several church spires in the right and centre distance. The front of the picture is devoted to a tumultuous crowd of people surrounding a Roman Catholic prelate, who, dressed in full canonicals, holds with his left hand high aloft the crucifix, while his right applies a lighted torch to a pile of condemned literature. Readers of THE BANNER will be interested to know that this literature is *Spiritualistic*—since the inscription accompanying the picture runs as follows:

"This day, 9th October, 1861, at 10:30 A. M., on the Esplanade of the City of Barcelona, on the spot where criminals are executed, by the order of the Bishop of the city 300 spiritual volumes and pamphlets were burned, including the Book of Spirits by Allan Kardec."

Here we have again the old story of earthly power put forth in the interest of a creedal hierarchy to stop the Dawning Light—but put forth, as ever, fruitlessly, for the world moves, and a largely attended Convention of Spiritualists has just been held in Barcelona!

A Protestant "Indulgence."

A story is current in Unitarian circles that a lady of Orthodox belief recently went to a distinguished college President of the same creed with herself, and inquired of him if he thought Rev. Dr. Peabody, who is a well-known Unitarian, could be finally "saved." The college President is a high authority on the difficult doctrine of election, and did not hesitate to answer his questioner that the Doctor was certain to be saved. The point of the story is alleged to be this: some years before, Dr. Peabody had by his personal influence procured an honorary degree from Harvard College for his Orthodox judge and certifier, and the verdict of the latter is more than open to the suspicion of being inspired by gratitude for favors conferred!

They have their jokes inside the churches as well as outside. They are apt to be dry rather than otherwise, but this one contains juice enough to keep up its circulation. Its dispenser certainly indulged in the largest charity to allow a Unitarian to go through the high bars of Calvinism to heaven, even though moved thereto by a self-satisfying "consideration." But Orthodox humanity will sometimes prove to be more human than it is Orthodox, as in the present case.

Our Serial.

Letters commendatory of the Original Story, thus far published in THE BANNER, are being received. It is a grand production, as our patrons will more fully know after it is all in print. Those who have not seen the papers containing it are informed that we have printed extra editions to supply the demand. The story was commenced with No. 1 of the present volume.

We are informed that on Tuesday evening, Sept. 25th, Mrs. Helen Stuart-Richings gave an elocutionary entertainment in Flemingsburg, Ky., for the benefit of the yellow fever sufferers in Jacksonville, the entire receipts being handed over to the Mayor, who forwarded them to the Chairman of the Relief Committee in that stricken city. The sum realized was \$71.00.

That brave and intelligent apostle of progressive thought among the Jews, Rabbi Solomon Schindler, introduced a new feature into his valuable work in Boston, by opening Temple Adath Israel, on Oct. 7th, for a Sunday lecture at the usual hour of other religious worship. We trust the experiment thus made may prove a success—it certainly deserves to be such.

The individual spirit messages which were given at this office through the trance-mediumship of Mrs. Smith, Sept. 14th—on the occasion of the reopening of the séance-room for the season, and are printed on the sixth page of this issue—will, we feel to say, be of great consolation to those in mortal-life to whom they are severally addressed.

A correspondent asks: "When will sensational Spiritualism play out?" We don't know; but we suppose it will cease when selfish people become less selfish and more spiritual. The true is unquestionably being sifted from the false, and in good time it is to be hoped all will go well.

Death of a Spiritualist Pioneer.

Dr. J. L. NEWMAN, one of the most successful among the many practitioners of magnetic healing which the Modern Dispensation has called out from among the ranks of the people, passed to spirit-life on Sunday morning last, at his office and residence, 84 Bosworth street, Boston.

He had been suffering from an indisposition (pronounced rheumatism of the heart by his attending physician) since Thursday, Oct. 4th, but was able to go out, and see friends on that day. He grew worse on Friday, so that it was thought necessary to call in assistance in caring for him; and Mrs. Merle L. Godfrey, of Boston, (notice of the remarkable cure of whose daughter by Dr. Newman, of a serious spinal difficulty, appeared in THE BANNER some years since) attended as a kindly nurse, filled with feelings of gratitude, to the needs of the sick man till he passed away. At 4 o'clock A. M. on Sunday he received a shock which seemed to deprive him of consciousness, so that he exhibited no signs of recognition of those around him, and at 7 o'clock he ceased to breathe.

Dr. Newman was one of the very earliest investigators of the spiritual phenomena in this part of the country, and afterward witnessed the manifestations in presence of some of the most gifted mediums in the world. He was a firm and consistent Spiritualist, and has accomplished much good for humanity during his long and useful life. In his business relations we have for the many years he has resided in our building ever found him a genial companion and a reliable man.

He was born in Washington, N. H., March 12th, 1820, and was consequently, at the time of his decease upward of 62 years of age. He received his early education in the common schools, Marlow Academy, and by a private tutor. He made Boston his home since 1867, with the exception of two years spent in California. His remains were taken to Washington, N. H., on Monday last for interment.

Thus closes the mortal experience of another of the earnest and fast lessening band who have from the earliest days of the movement lent their energies to its advancement among men.

Works that Should Be Bought and Read.

The fact is well known to our readers that the veteran Spiritualist, Mr. A. E. NEWTON of Arlington, Mass., wields a trenchant pen; that he has had a vast amount of experience in regard to MODERN SPIRITUALISM in every phase; that he is an honest man, and hence reliable; therefore what he says should have full weight with all good people. THE BANNER advertises several of his works, viz.:

"THE MINISTRY OF ANGELS REALIZED," giving an account of the author's conversion to Spiritualism, etc., etc.

"ANSWERS TO CHARGES PRESENTED BY THE CHURCH," with an account of the trial, etc.

"LESSONS FOR CHILDREN," (this our Lyceums should use) on Anatomy, Physiology and Hygiene.

"THE BETTER WAY," an appeal to men in behalf of Human Culture through a Wiser Parentage.

"THE MODERN BETHESDA, or The Gift of Healing Restored"—a work of three hundred and twenty-two pages—being an account of the life and labors of the great healer, Dr. J. R. NEWTON, who was as much superior to the (so-called) "Christian Scientists" as it is possible for a human being to conceive of. This important work should be in the hands of every intelligent person in the land, as it contains potent observations on the nature and source of the healing power, the history and conditions of its exercise, etc. Any one at all affected with the present "craze" that is prevailing in the land under various "metaphysical" aliases, will, on reading this book carefully, venture to say, soon be cured... of that sort of thing.

Hon. Warren Chase.

Most of the toilers in the Spiritualistic field have had to undergo severe experiences, as have all pioneers in efforts for the uplifting of humanity during the many years that have elapsed. One by one the veterans in our cause are passing away to a more congenial state of being, but some remain with but a small moiety of this world's goods to cheer them in their old age. Our worthy brother, Warren Chase, who is over seventy-five years of age, may be classed in this category, and it is pleasant to know that friends are coming to the rescue, as will be seen by his letter in another column. Those who may feel disposed to aid him still further, should remit to his address, which is *Cobden, Ill.* All funds so received he will duly acknowledge.

ADA H. FOYE.—By reference to the announcement of the Spiritualistic Phenomena Association on our eighth page, it will be seen that this gifted medium from the Pacific slope will demonstrate her powers before that useful organization next Sunday.

THE BANNER OF LIGHT will be found on sale at the store of Frank B. Woodbury, Pharmacist and News Dealer, 189 Center street, corner Old Heath, Roxbury, Mass.

Read the call on our third page for the Vermont Convention of Spiritualists at Waterbury, Oct. 19th-21st.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

CHARLES E. WATKINS.—We received on Monday last a pleasant call from this justly celebrated medium for independent slate-writing. He informed us that, in recognition of the work accomplished by the ladies for the advancement of the cause in this city and elsewhere, he has arranged to hold parlor sances at 3 P. M. on Wednesday and Thursday afternoons of each week, at his residence, 197 Falmouth street, Boston, where ladies will be admitted at reduced rates. These sances are not, of course, intended to include gentlemen. Developing Circles are held at the same place at 5 P. M. on Mondays.

A CARD.

We are requested to state that individuals now engaged in opposing any new and summary medical enactment in favor of the "Regulars" in the State of Massachusetts, earnestly desire that all persons interested in retaining equal rights before the law—medically considered—also that constitutional right which now allows all citizens of the State to employ any practitioner or mode of treatment in eradicating disease which their better judgment dictates—will coöperate in a marked and positive manner, where the sick have been under the treatment of the so-called regular medical practitioners, and have been pronounced incurable by them in their mode of treatment, and have been subsequently restored to health by an independent practitioner.

These accounts are to be made use of by placing them before the next Legislature to show that there is no necessity of any new enactment that will exclude practitioners and modes of treatment that the regulars cannot compete with.

Remarkable cases of cure that have not been pronounced incurable, or that have not been under the regular mode of treatment by regular practitioners, need not be cited—but only cases that will bear the closest investigation from the Legislature are required. The names of the attending physician and the time under his charge are essential for positive evidence; but there is no need of going into particulars as to non-essentials in the cases contributed—briefly, being an important element when the examination of documentary evidence by a legislative committee is proposed.

The Tenth Edition

Of "The Life-Line of the Lone One; An Autobiography of Hon. Warren Chase," has just been brought out by the publishers, Colby & Rich. It is a thrillingly interesting and instructive narrative of a remarkable life, interspersed with selected and choice poems. Many persons after reading it procure other copies for presents, but no one parts with it after reading. It can only be procured at the Banner of Light Bookstore, and of the author at Cobden, Ill. Price one dollar per copy; postage ten cents.

A sequel to this work has also been issued by Colby & Rich in "Forty Years on the Spiritual Roster," which see notice elsewhere. The work contains three hundred and twenty-four pages, is substantially bound, and has an elegant portrait of the author. Price one dollar; postage ten cents. This work is also for sale only at the Banner Bookstore, and by the author as above.

Too Literal, by Half.

The following amusing account of a Medford, Mass., youngster who had too much faith in his Sunday school teacher, and not enough in himself (*a la Peter*), see Matt. xiv. 30) is given by the Boston Sunday Herald for Oct. 7th:

"A little fellow of four years of age came home from the session of Sunday school (Sept. 30th) swelling with the information that Jesus had walked upon the water. It made such an impression upon his imagination that he could not resist the temptation to try to do the same thing. Secretly he went to the bathroom of the family, filled the bathtub with water, and attempted the feat by wading. He was nearly drowned. Taken out of the water, his first spluttering effort at articulation appeared in the sentence: 'I ain't no kind of a Jesus!'"

THE PHOTO-ENGRAVING CO., of 67 Park Place, New York, has issued a large folio containing a dozen specimens of work accomplished by their new method of engraving, by what is termed the "half-tone process," by which are produced plates for printing with photographic accuracy, from photographs, wax drawings, pencil sketches, mezzotint prints, etc., without the aid of artist or engraver. Those who have occasion to use such productions will find it desirable to examine these specimens.

Mrs. Jennie Lord Webb, who was well and favorably known to the public in the past as a musical medium, has for the last eighteen years given private sittings to a few individuals, mainly in New York City. She has now returned to Boston and taken rooms at 283 Columbus Avenue, where she would be pleased to give a few private sittings to those appreciating her spiritual gifts as a test medium, etc.

Helen A. Sloan has returned to this city, and can be found at 111 Tremont street. See card, seventh page.

Read the card of Mrs. A. E. Cunningham, on our seventh page.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Mrs. Adah Sheehan, inspirational speaker of Cincinnati, Ohio, is now in New York City, and will give a series of lectures at the Spiritual Temple, 100 West 14th Street, New York City, on Sunday, Oct. 21st and 22nd.

Mrs. Lunt Parker is lecturing for the Spiritual Society of Maple Rapids, Mich., for the winter months, and as she anticipates going East in the spring would like to make engagements with societies to lecture and give tests on her way Eastward. Address Mrs. Lunt Parker, P. O. Box 230, Maple Rapids, Mich.

Mrs. Carrie C. Van Duzee will commence a month's engagement in Watertown, N. Y., the middle of October. Parties residing in that vicinity and wishing her services can address her at 12 Brunswick Street, as above. Bishop A. Beals speaks at Hartford, Ct., the first two Sundays of October; the last two at Poughkeepsie, Mass.; and the month of November at Buffalo, N. Y. He can be addressed at 86 State Street, Albany, N. Y., and would like engagements for December and January.

Mrs. J. Franchina Dillingham, after an extended stay at the summer camp-nights at New Lynn, Mass., she can be addressed during October for lectures, platform tests, etc., at 57 Howard Street, that city.

Mrs. Mary A. Charter was at last accounts at Lansing, Mich., where she can be addressed at the Everett House.

Gerald Massey, the celebrated English poet, writer and lecturer, is on route from Liverpool for New York. He will probably deliver a course of lectures in San Francisco during his visit in America, under the able management of Dr. Albert Morton.

Miss Jennie B. Hagan opened the meetings in Worcester, Mass., Oct. 14th. She speaks there the Sundays of October. She lectures at Brockton 10th and 17th of October, in Attleboro 18th and 19th. She will engage week evenings in New York for October, November in New York, and Pennsylvania for December.

Miss Addie M. Stevens, of Washington, N. H., would like to make engagements for the months of October, November and December in Massachusetts.

Dr. Dean Clarke spoke at Eagle Hall, Boston, Sunday evening, Oct. 14th, at 8 P. M., and at 2 P. M. on the 15th. He will speak there again, and in the afternoon at Grand Army Hall, Chelsea. The last two Sundays of October and two first of November are unengaged. Apply at once, in care of this office.

Attention is called to the advertisement of Mrs. H. B. Fay, who will resume her sittings on Thursday afternoon, Oct. 18th, at 12 West 14th Street, Boston, where she will be pleased to meet her friends as in the past.

Mrs. S. Dick will answer calls for platform work. Address care BANNER OF LIGHT Office.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, each Sunday afternoon of October and November; at Cambridge the evenings of Oct. 21st and 22nd, and Nov. 18th and 19th; at Paterson, N. J., the Sundays of December. Her present address is 8 Worcester Square, Boston.

W. J. Colville can lecture on Tuesday evenings out of Boston within easy distance of the city. Address at once, care of BANNER OF LIGHT. Terms strictly moderate.

Mrs. Jennie E. D. Conant of Boston held services and improvised poems, with psychometric readings and spiritual communications, for the Spiritual Temple in Myrtle Hall, Portland, Me., on Sunday, Oct. 23rd, and 24th, and will hold services for the same society next Sunday, Oct. 14th, afternoon and evening. Would like to make engagements with societies to lecture, give psychometric readings, etc., for which purpose she can be addressed in care of this office.

Prof. W. F. Peck lectured at Fitchburg Sunday, Oct. 7th; will speak there again on the 14th; will be in Stamford, Conn., Oct. 21st and 22nd; Worcester during November, and Philadelphia during December. He will be at Albany, Paterson, N. J., Wilmington and Brockton during the season. He has but one month disengaged before the campaign season. June may be addressed by applying round. Address for the present 48 Fountain Street, Worcester, Mass.

J. W. Fletcher will lecture in Providence, R. I., Sunday A. M. Subject, "Theosophy and Spiritualism," followed by tests.

Dr. Fred L. H. Willis will answer calls to lecture and attend friends. Permanent address, Glenora, N. Y.

ALL SORTS OF PARAGRAPHS.

SHORT SHAMON.—The man who firmly keeps his course, and has the courage to live according to his own taste and inclination, cannot be affected by the little crosses of life, or by the obloquy or injustice of mankind.—*Zimmerman.*

The richest mine in Australia, if not in the world, is the Mount Morgan of Queensland. One of the Rothschilds once offered £10,000,000 for it, and the offer was refused. Its value is variously estimated at from \$500,000,000 to \$500,000,000.

Great souls must melt in sorrow's furnace-heat Ere fully tempered life's great work to meet; Must feel the flames around their temples play Till from the soul all dross is burned away. None but a great soul rises in the hour When Trial—seven times multiplied her power—Marches triumphant o'er the trembling ground With muffled drum and waving wand!—*Helen M. Todd, in Saratoga Eagle.*

A retired plumber says that clogged water pipes can be cleared by pouring enough liquid soda lye into the pipe at night, and not allowing any water to run till the next morning. During the night the lye will convert all the oil into soft soap, and the first current of water will wash it all away.

WHY DON'T THEY?—That sapient observer of events, *The Baptist Examiner* of New York, quite truly as well as pitifully remarks that the yellow fever at Jacksonville just now affords the teachers of Christian science an unusually good opportunity to demonstrate the truth of their claims to healing powers in a manner that shall silence cavilling. Let a few of those who practice this kind of cure go down to Jacksonville and stop the progress of the disease! A half-dozen clear cases of undoubted cure would do more to prove their claims than all the newspaper articles of a century.

The writer of the subjoined not only states historic facts correctly in the main up to date, but makes a profound thrust at the vagaries of modern English "as he is wrote":

Now trouble bring on the Sioux, Because the whites they hate about. They sweat their hands they will not loze, The thought of lives them the Sioux. To yield an inch they will not bow, They'll kick against the white man's yoke. And now they'll raise the worst of Sioux Before the latter autumn drow. If whites don't from their lands vanquish, So it is certain as the sun. These whites would better mind their quolux According to the latest lun.

A minister who was aware of his unpopularity was accosted by an old woman: "Oh! sir, well I like the day that you preach!" Said the minister: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?" "Oh! sir," she replied, "when you preach I always get a good seat."

"An Indian uprising" was reported in this State a few days ago. It occurred in the Indian school at Carlisle, by one caused by a pupil placing a pin in the seat of another. The "uprising" is said to have been painful, but of short duration.—*Norristown Herald.*

"Gracious!" exclaimed an old lady in front of the elephant. "Can it be possible that this is the creature my son George spends so much money every Saturday night to see!"

A new bullet proposed for the English army is of an unusually small caliber, and is encased in an outer shell of pickel, which increases its power of penetration. It is used with a rifle of greater thickness of barrel, in which a heavier charge than usual can be fired. Several hundreds of the rifles have been made for experimental use.

In a lecture "To Young Men," delivered in Investigator Hall, Boston, by Mr. L. K. Washburn, he requested them to beware especially of "purring" people. "They are like cats," said he, "unless you stroke them the right away, they will strike their claws into you." All which is very true. There are too many young men of this particular ilk abroad in the land. Further on, he said: "We do not want men who will say one thing and do another." "We ought to drive out of circulation the counterfeit!" That's a fact. But how can it be done? That's the question.

What a state of society is this in which "free thinker" is a term of abuse.—*Winwood Reade.*

A beautiful silver urn is being inscribed at the State Department for presentation to Señor Don David H. Salas of Cumana, Venezuela, for securing the shipwrecked crew of the schooner Comanin.

A growing popularity and use of the Banjo in fashionable society has called forth several books of instruction and collections of music arranged for that instrument, a work entitled "The Complete Banjo School," by S. S. Stewart, taking precedence of most others. The same teacher has lately issued "A Dissertation." In a convenient 16mo volume of about one hundred pages, in which he has given a history of the instrument and a large amount of information indispensable to one who would become conversant with its construction, care and skillful employment. It is published by its author at 223 Church Street, Philadelphia.

Near the Garibaldi Bridge in Rome has been found a handsome marble altar of the time of Augustus, which is ornamented with highly interesting bas-reliefs representing a marriage scene.

It is said that a treasure of over \$150,000 has been lying for seventy-six years, a foot or two under ground, within a stone's throw of one of the most important high-ways, near Blackstock, and a commission sent by the czar has gone to dig it up.

NEW MUSIC.—We have received from White, Smith & Co., 510 Washington Street, Boston, the following: For pianoforte: "Return of the Heroes," "Lovely Flower Waltz," "Sparkling Sunbeam Mazurka," and "Ocean Breeze Schottische," Paul Keller; "Life of Youth," H. Liehner; "Echoes of the Lake," J. Leybach. Vocal: "Darling Mine," J. J. Maguire.

The approach of cold weather serves to retaken an interest in the question of doing away with the deadly car stove. Every newspaper in America should join in a crusade against this terror of the traveling public.

Psychic photography is being discussed by correspondents in *The British Journal of Photography*.

A new title has been given by its Rhode Island publishers to the book written by the late Thomas R. Hazard, entitled "The Johnny Cake Letters." It is now entitled, "Folk Lore of the Narragansett Country in Rhode Island, the Johnny Cake Letters of Shepard Tom."

Burdette, the humorist, has gone into the ministry, and will hereafter show Philadelphia sinners the way they should go.

Toronto, Can., has the smallpox again, and the medicals are flying about with their lancets to enforce the law for compulsory vaccination. We thought Toronto got quite thoroughly vaccinated last year! What has become of the boasted protection which was then hoped for from a sick calf?

The Cincinnati and St. Louis express, which left Washington on the Baltimore & Ohio Road at 10:45 on the evening of Oct. 16th, collided, shortly before midnight, near Dickerson station, with an east-bound freight train, killing three trainmen, injuring six others, and making a huge pyramid of wrecked cars.

The Boston Globe truthfully remarks about the Whitechapel murders in London, that the failure of the police to locate the murderer is to be laid to the humble character of the woman thus far killed:

"If this ferocious woman-killer (it says) should ply his knife upon the body of some aristocratic West End lady, Scotland Yard would soon find a way to capture him. London would be placarded with heavy rewards, and informers would be tempted with big prize money, and the whole city would be raked, as with a fine-tooth comb, to hunt the murderer down. As it is, there are no big rewards, the police are in a state of daze, and fashionable London just yawns and says, 'It is really quite remarkable, don't it?'"

Quebec dispatches assert that a state of affairs at Molsie, two hundred and two miles east of Saguenay, is of the most appalling description. The whole popu-

lation of that district are on the brink of starvation. The fisheries this season have signally failed, the crops, of no great account at any time, have also turned out badly, and the few provisions in the place are high in price. The unfortunate inhabitants do not know which way to turn for food and clothing.

Those who carefully read the Divorce Court reports in the daily papers of this city say they do not want to marry. No wonder. We should think Judge Aldrich, before whom the cases of infelicity are tried, would have an awful poor opinion of "human nature" anyhow. Guess he has.

This is the last week of Harry Dixey in *Adonis* at the Hollis-Street Theatre.

John Chinaman is "all broke up," he says, "as the Melicans won't let his countrymen come here any more."

Winsted, Ct., it is said, is suffering from a "plethora of eels." Eat 'em. They are healthy food. If you have any left over, can 'em, and send 'em to the starving Indians in Canada.

A BLESSING.
How can I cease to pray for thee? Somewhere in God's great universe thou art to-day. Can He not reach thee with His tender care? Can He not find thee when thou art away? What matters it to Him who holds within The hallow of His hand all worlds, all space, That thou art done with earthly pain and sin? Somewhere thou livest and hast need of Him, Somewhere thy soul sees higher heights to climb, And somewhere still there may be valleys dim That thou must pass to reach the hills sublime; Then all the more, because thou canst not hear, Poor human words of blessing will I pray, Oh, true, brave heart! God bless thee! wheresoe'er In His great universe thou art to-day.

Southern and Western New Brunswick are being visited with autumnal floods, the most violent for twenty years. Great damage is reported.

"I'm very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Well, sir, it's typus my poor husband's got, and we didn't think it just right for our ain minister to run the risk!"—*Punch.*

While nearly eight hundred people were on a platform at the laying of the cornerstone of St. Mary's Church, Reading, Pa., it gave way, and nearly two hundred persons were piled up in a struggling mass fifteen feet below. Very many were terribly injured, and several will die.

St. Peter—"Where are you from?" Applicant—"I was a reporter in New York." St. Peter—"Step on it, you reporter, please." Applicant—"How soon does it go up?" St. Peter—"It doesn't go up, it goes down—slide."—*N. Y. Graphic.*

He must have been a reporter for the *Sin*.

It is reported that a grocer's trust is being formed: Not to "trust" customers, though.

"Eternal hope! when life's last embers burn, When soul to soul and dust to dust return, Oh! then thy kingdom comes! Immortal power, Bright to the sky thy seraph hands convey The morning dream of life's eternal day."

Prince Bismarck has never since his rise to power, received so potent a blow as that conveyed by the published extracts of the late Emperor Frederick's diary, which prove alike that Germany lost in him a ruler of constitutional rather than arbitrary tendencies, who yet felt the importance of his position; and who did more than the Great Chancellor himself in the work of establishing the empire in place of the old North German Confederation.

The fortieth anniversary of Rev. Dr. Houghton's "Little Church Around the Corner," New York City, was duly celebrated with significant and touching services, Oct. 7th. Many actors were present from within and outside that city.

Hubbard—"Lithium, my dear, is the lightest metal known, and it is worth \$100 an ounce." Wife of superior knowledge—"Fshaw! that's nothing. It is so light that it takes four or five pounds of it to weigh an ounce. That's what makes it so high."—*Washington Critic.*

EVIDENTLY A REGULAR!—Alexis, a physician, gave a prescription to five patients, five he bled, five he visited in bad health; on five again he put an ointment. And for all that has been one night, one medicine, one coffin-maker, one grave, one Hades, one lamentation.—*Synarchus, A. D. 100.*

Every day is a little life, and our whole life is but a day repeated. "It is not that to suffer pain to be repeated, but that the day when one application of Warner's Log Cabin Extract will drive it quick away. Nothing better for external or internal application."

THE BANNER OF LIGHT, the pioneer Spiritualist paper of America, and doubtless the oldest paper of its kind in the world, has just issued its sixtieth volume, the last half of its thirty-second year. The grand BANNER has brought comfort to many a sorrowing soul. May it continue to wave when ages have rolled away.—*Golden Gate.*

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Bosworth Street, Boston, have it on sale.

For Headache, use Horsford's Acid Phosphate. Dr. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleeplessness."

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

J. H. BALTIMORE, MD.—Probably you have not the right kind of a medium at your disposal for satisfactory work. Add others to the number sitting for manifestations. If experimentation in this line is not satisfactory, it will be as well to suspend your sittings for a time, that the annoying spirit may retire when he finds there is nothing for him to do.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State Street (first floor), every Sunday at 10:30 A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 8 P. M.; supper served at 6 P. M. J. D. Chalm, Jr., Secretary. (Send us brief reports of your meetings.—Ed. B. OF L.)

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

THE BAZAIRE. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH. Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-SCIENTIFIC JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE BAZAIRE. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE BAZAIRE. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

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Log Cabin Legie.

Brawn and Brain!
The powerful engine, with its wonderful propelling power, coupled to the long train full freighted with the richest fabrics of the intellectual looms of the centuries—what obstacles can stay the progress of this mighty force, when once under full steam along life's highway?

The American with brawn and brain does not see the necessity for titles of nobility, does not care for elevation by descent; he can reach out and pluck the stars.

But with brawn and brain impaired, a man is badly handicapped in the mad race for success which is the marked characteristic of the present age.

The physical system is a most intricate piece of machinery. It ought to be kept well regulated, so that it will work harmoniously in all its parts, then it is capable of an immense amount of work.

It is said that a watch, if expected to keep perfect time, must be wound daily. It will not keep good time unless it "runs regular." Men break down because they don't "run regular" than for any other reason.

It is claimed by physicians that few men are killed by hard work. It is to the irregularities of modern social life that the high death rate is due. Men burn their candle at both ends, then wonder why it burns out so quickly.

The main thing in keeping the human machine in good working order is to keep the regulator all right. "The blood is the life," and sound health is assured so long as the blood flows through the veins a limpid stream of purity.

Regulate the regulator with Warner's Log Cabin sarsaparilla, the old-fashioned blood purifier, prepared after the best formula in use by our ancestors in good old Log Cabin days, and with the vigor of brawn and brain which must ensue, in your life's lexicon you will find no such word as fail.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion thereafter. When accepted, rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Special Notices forty cents per line, Minton, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, 10 cents per line, each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the editorial columns. When accepted, rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

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Pearls.

And quoth the old, and quoth the young,
That on the cheek forefinger of all time,
Sparkle forever.

What stars do sparkle heaven with such beauty
As those two eyes become that heavenly face!

The man who never excites envy never excites admiration.

Dear me some god! oh, quickly bear me hence
To wholeness, solitude, the nurse of sense,
Where contemplation plumes her ruffled wings,
And the free soul looks down to pity kings.

That virtue which requires to be ever guarded is
scarce worth the sentinel.—*Oliver Goldsmith.*

Each heart has its haunted chamber,
Where the silent midnight falls;
The floor are mysterious footsteps,
There are whispers along the walls.

—*Ch. W. Longfellow.*

No way has been found for making heroism easy,
even for the scholar. Labor, iron labor, is for him.
The world was created as an audience, for him; the
atoms of which it is made are opportunities.—*Greatness.*

Sorrows will not last forever,
Brighter times will come again;
Joy on every grief succeeding,
As the sunshine after rain.

—*Amos.*

October Magazines.

THE ATLANTIC MONTHLY.—The opening pages contain a new installment of "Passo Rosso," followed by "The Tutor of a Great Prince," narrating an incident of Roman history in the times of Marcus Aurelius. A story of war times, "In a Border State," by Patty Blackburn Semple, depicts with thrilling incident the life of the times and the peculiar loyalty which its scenes are laid. Under the caption, "Garibaldi's Early Years," is given many of the salient points in the life of the extraordinary man, gleaned from his autobiography recently published. In the fourth part of "Boston Painters and Paintings," W. H. Downes treats of French works in the Museum of Fine Arts, incidentally mentioning that there is many a picture-gallery in Europe not half so rich as that which our city possesses in this collection. Lovers of Nature will read appreciatively Sophia Kravitz's contribution, "Pasture Herb and Meadow Swath," and in "Iceland, Summer and Winter," a place and a people seldom visited and described, are interestingly set forth. Of the other contents are "Esoteric Economy," "The Pioneers of Ohio," a review of Henry James's "Partial Portraits," new chapters of Miss Murfree's serial story, and treatments of various topics in "The Contributor's Club." Boston: Houghton, Mifflin & Co.

THE CENTURY.—As a frontispiece is given a portrait of the Jewish poet of New York, Emma Lazarus, who entered upon this life in 1849, and left it in November of last year, a sympathetic study of whose genius and personality is given on subsequent pages. "An English Deer Park" is the subject of an interesting illustrated article occupying the leading position, following which is the third and concluding part of "A Mexican Campaign," by the author of the "Ivory Black" stories, Thomas A. Janvier. The Ranch papers by Theodore Roosevelt close with one on "Frontier Types," describing classes of men far from creditable to civilization, or a so-called Christian nation. Walt Whitman contributes memoranda made by him, 1863-66, of "Army and Hospital Cases," in which revelations are made that will prove new and startling to the general reader. The most attractive feature of this number is the continuation of George Kennan's Siberian articles, in which "The Tomsk Forwarding Prison" is described, with several illustrations from sketches made on the spot. The "Lincoln" paper has for its special topic, "Plans of the Campaign." Two short stories are "A Strike," by Maud Howe, and "An Idyl of Shikim Mountain," by H. D. Edwards. Five authors contribute to an elucidation of "Our National Military System." The three supplementary departments are interestingly and instructively filled. The Century Company, New York. Dimehill & Upham, Boston.

ST. NICHOLAS.—The concluding chapters of "Two Little Confederates" will be read with some feeling of regret that there is to be no more of it. This number unusually abounds with completed stories, of which are "The Boy Bears," "From House to House," "The Civilized King and Semi-Barbarous Giant," "The Bilged Middleman," and, though not strictly a story, of the same nature, "The Great Man of the Family," pages from the diary of a boy. A fine study in natural history is given in Louis Lyndon's "Sea-Gulls—From the Light-House," a very interesting report from an observer of the habits of those birds, as also in Edmond Wilson's article upon "A Floating Home," an account of what he found in the floating of animal life on a piece of sea-weed. A tradition of the Illinois Indians by John Dimity relates the daring act of a young Indian girl, "Waseka," that gave her a place in their history as the most beautiful and bravest girl of the tribe. All the contents are finely illustrated. Several fine poems are among the remaining contents, and as this is the closing number of the volume, a title page and index. New York: The Century Co., Dimehill & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—A romantic chapter in Texas history is given by Lee C. Harby in "The City of Prince," the first chapter of which (with numerous illustrations) occupies the opening pages. "The Site of Old Fort Massachusetts," the most noted of what were known as Province forts, and the thrilling events that ended in its destruction, in August 1646, are described by D. D. Stale, M. D. In a sketch of a copy of a Boston paper of June 11th, 1778, selections from its contents are given, among them a notice of the execution of a woman on Boston Common, dressed in white satin, with three men she had hired to murder her husband. A Mrs. Stelbuis who relates this says: "In those days parents used to send their children 'to see the men hung,' and my grandmother sent all her children to witness the impressive ceremony." We can congratulate ourselves on having made some advance from the customs of those days. Many interesting historical facts are given in "Minor Topics," "Notes," "Queries," "Replies," and "Historical and Social Gleanings." New York: 743 Broadway.

THE QUIVER.—"Angels Unaware" is the subject of a poem by J. F. Waller, illustrated with a marginal engraving of much beauty, the only defect being the cumbersome and senseless display of wings. In an article upon "Sentimental Christians," Rev. H. H. Lovell rebukes the thoughtlessness and inaction of those who profess to be very thoughtful and active. "The Day of Atonement as Observed by the Modern Jews," is described in an illustrated paper by Rev. William Burnett. Of the remaining contents are "Short Saws with Long Teeth," "The Natural Poetry of Foot-paths," "What Mrs. Thwaites Did," and "A Box of Old York," with continuations of two serial stories. New York: Cassell & Co.

What a blessed thing is death, when it comes in the fullness of time to relieve the spirit of its worn-out body. With the old house falling into decay with age, the roof leaky, and the walls mouldy and cheerless, how gladly the tenant if he has lived wisely and well goes forth to occupy his beautiful mansion builded for him in the Summer-Land. There should be no sorrow in old age, for it is then "we are at our most there," and the glad thought should fill the soul with delight. The heaven lies just beyond that bank of clouds we call death. See ye not the harbor lights, oh sire, and thrills not your spirit with the joys of this home-gathering so near at hand?—*Golden Gate.*

Regulate the Regular with Warner's Log Cabin Sarsaparilla, manufactured by proprietors of Warner's Safe Cure. Largest bottle in the market. Sold by all druggists.

Advertisements.



READERS OF THIS BANNER need not suffer with aches, pains, soreness in feet and limbs, how long diseased kidneys or paralysis. A certain, sure, positive specific is offered by one who knows the laws of physical action. A single pair of our powerful MAGNETIC COILS will give you complete evidence, and warm your feet and limbs in five minutes. Magnetism is life, and always vitalizes the blood when brought in contact with the system. You can wear these coils in your shoes, sleep with them in your socks on at night, or bind them on any part of the body, and you will experience delightful control, rest and relief from all aches, pains, or tired, worn-out feelings. You are sensible men and women, or you would not read this BANNER. Why can't you believe the truth which we utter, and which will set you free from disease? Try the coils at least; they will give you more than the \$10.00 worth of solid comfort at a cost of only \$1.00. If you test the coils upon any part of your body you will find instant comfort and relief.

The energizing potency, the powerful magnetic warmth and life these coils generate will surprise you. Remember, we tell you, MAGNETIC COILS are genuine life-giving, purifying and health-giving Therapeutic Agents, and excel all other Curative Agents combined which will keep your feet warm all winter, will remove soreness from feet and limbs, and give you a pair of strong, healthy feet for \$2.00, by mail, postage paid, and guaranteed safe delivery to you.

CHICAGO MAGNETIC COIL COMPANY,
No. 6 Central Music Hall, Chicago, Ill.

FOR SPIRITPATHY. Healing Treatment by Letter, Any Distance, Address

DR. G. A. PEIRCE, P.O. Box 1133, Lewiston, Me. Diagnosis of any Person's disorders by Spirits, Communication with the Deceased, and other occult powers. For a Trial Treatment, inclose with order \$1.00, lock of the Person's hair or recent writing, statement of age, sex, full name, residence, and description of disorder. Twenty-six years of successful practice as a Magnetic and Clairvoyant Physician, Test, Lecturing and Trance Medium, give him a long list of Cures.

DRESS REFORM. Jersey-Fitting Union Suits, Silk, Jaeger Wool, Merino and Gauze, also Silk and Wool mixed.



BATES WAIST (perfect substitute for corsets). Catalogue sent free. MINN BATES & CO., 47 Winter St., Boston.

EMERSON PIANO. The finest medium-priced Piano in the market. Every Piano fully warranted. Send for Catalogue.

Emerson Piano Co. Warerooms 146A, Tremont Street, Boston.

STYLISH AND DURABLE FURNITURE. We manufacture all our Furniture at our large factory in Charlestown, and sell direct to the retail trade. By purchasing from us you save the cost of the middleman between manufacturer and retailer. All our goods are warranted. Inspection and comparison invited. No trouble to show goods.

F. M. HOLMES FURNITURE CO., Boston Salesroom, 116 Tremont St.

DR. F. L. H. WILLIS. May be Addressed until further notice, Glenora, Yates Co., N. Y.

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